

standing?" When again will she put her hand in God's hand, and follow her Leader in the child-like confidence of undoubting faith? When, again, having dropped her unwarrantably assumed latitude of judgment, will she be content to be shut up to simple obedience to the Divine will? The man who is endeavoring to win the public favor to a Bible Society—or to a Tract Society—or to a Theological Society—is conscious of the wickedness of slavery. It is a popular sin—it is entrenched in mighty influences—and if he protest against it, he may in some degree forfeit his hold on the public mind. His conclusion therefore is, that although it might be worth something to the cause of righteousness, to have his name recorded against slavery, yet it would fall short of the importance of keeping his influence in behalf of his Society or Seminary unimpaired. The Methodist General Conference knows that slavery is a giant sin; so does the Presbyterian General Assembly. But, it is better, in their judgment, to let it go—unreluctant and unopposed—than, by obeying the command to "open their mouth for the dumb," to incur the risk of a geographical division of their idolized sects. Better, in their judgment, that the thousands of slaves chained with cattle and hogs, and that slaveholders continue to be accredited professors of religion, than that a step should be taken of possible tendency to the dissolution of those great ecclesiastical institutions. But whence is the authority for making such calculations, and striking such balances, derived? From the philosophy already advanced, to which direct it follows to govern themselves by human calculations of what is proper, rather than by the will of God.

I cannot believe, that, under an enlarged view of the subject, one good cause will be found to be damaged by its advocates manifesting their approbation of another, or of every other good cause—though, if I were otherwise persuaded, I should not hesitate to say, that, now, that it is our duty, undeterred by any foresight of consequences, to approve what is good, and condemn what is bad, of all that passes before us. I believe that, so far from a great interest of benevolence being best promoted by an exclusive and bigoted regard to it on the part of its friends, there is no surer way of promoting it, than for these friends to extend their aid to kindred interests. A cause is commended by such liberality in its advocates; for, if it may not claim for itself the production of the liberality, it is, at least, entitled to the negative praise of not repressing and extinguishing it. But a far more important reason, why the friends of one moral enterprise should favor every other, is found in the fact, that, in the long run, these enterprises keep pace with each other. If one is suffered to fall in the rear, the other must pass to be overtaken by it; and if one, through a disproportionate enlistment of the public interest in its behalf, be impelled ahead, it must soon fall back to the company it had deserted—if not still further, under a retributive reaction. There is a great deal of error on this point. For instance, there was a time, when you and I were wont to think that the world would soon be delivered from intemperance, even though it should remain buried in every other sin. But more reflection has convinced us, that this vice will disappear no faster, probably, than such kindred vices as gambling, lewdness, and slavery, are subdued.

The fallacy of the principle, that a man should not openly commit himself in behalf of any but his favorite branch of benevolent efforts, is readily seen, if we imagine the principle to be extensively carried out. In the providence of God, my friends Delavan and John Tappan, and a thousand others, are brought to feel more interest in the Temperance Reformation, than in any other scheme of philanthropy. Suppose they argue, that, to secure the success of this, they must first devote their entire energies to the public favor to their undertaking, and that they must stand aloof from every other benevolent enterprise, which encounters hostility, and should accordingly have nothing to do with the Anti-Slavery cause—with "Moral Reform"—with Sabbath Schools—or with Missions—for these, and you may add to them every other good cause, means for doing good, meet with opposition and contempt, both in and out of the church. Suppose also, that Arthur Tappan, and William Jay, and a multitude of other abolitionists, should, to save their noble cause from losing favor with such as hate, some one, and some another of the benevolent schemes, deem it politic to withhold their sanction from these schemes. Similar views would lead Mr. Wilder and a host of godly men, to him to consult the interests of the Tract Society by turning their backs on every other Society. By the same kind of reasoning, our excellent friend John T. Norton and other munificent contributors to the work of evangelizing the heathen, would seek to promote the popularity of the Missionary cause, by wrapping themselves up in indifference to every other plan of mercy and salvation.

Now I ask you, my dear friend, whether that harmonious spirit and action, which the gospel enjoins on Christians, would be realized in such a state of things as I have here supposed? Would it appear that they have "the same love"—are of "one accord, of one mind"—are "kne together in love," and "striving together?" God manifestly requires his people to stand united, in support of all that is righteous, and in opposition to all that is wicked. But in the supposed state of things, a Christian would be a "person who approves of one good object and rejects every other"—a person opposed to one form of evil, and winking at all the rest. How little evidence would there here be, that Christians seek, in simplicity and sincerity, to learn all the will and ways of the Lord? How much more evidence, that the spirit of the church resembles the spirit of calculating politicians?

You will not understand me to argue, that a person is bound to be equally interested and active in all the departments of philanthropic and Christian labor. All I claim is, that, in respect to the great interests which are going on in our world between light and darkness, righteousness and sin, Christians should be it be known, that they are on the side of God—that they are "followers of God, as dear children"—uncalculating, confiding children. For instance, I do not wish you to take one hour from your devoted and honorable labors in the cause of temperance, to expend in the enterprise of raising up two and a half millions of our fellow immortals, from the level of brutes, to the rank and dignity of men. I ask you for no more, than simply to let it be known, that you are in favor of this enterprise. I ask no more of you, than that you suffer yourself to be numbered with the friends of down-trodden humanity—that so, those friends may be encouraged and cheered by this accession of character and influence, and that southern slaveholders and their northern apologists may no longer pollute your name, and give to its power a pernicious direction, by counting it on their side. I recently travelled with a southern bishop. He relied on no argument to justify slavery more completely, than on the fact, that a large proportion of the distinguished Christians at the North forbore to protest against it. I doubt not, that he has heard much comfort in the reflection, that your good name and good names of Justin Edwards and John Tappan, are still reckoned on the slaveholder's side. I trust, however, that the day is near at hand, when the bishop will be deprived of this comfort, and when other defenders of slavery will be deprived of their similar comforts, by the public testimony of these three precious friends of the cause of temperance, against the sin of slavery.

The fact, that the slave is a drunkard, cannot fail to be a very influential reason with the friend of temperance for his laboring to overthrow slavery. No scheme was ever devised, which is more effectual than American slavery to destroy the understanding and the heart, and to reduce man to a pigmy. His victims are forbidden to marry—bidden to read—are forced in a lowly depth of ignorance and pollution—and are actually classed by law with cattle and merchandise. Denied the improvement of their intellectual and moral faculties, and cut off from every

graduation worthy of man's exalted nature, that they should greedily and recklessly indulge their lowest appetites is, certainly, no more than what might be expected. An intimate friend who has spent the last two or three years at the south, says to me: "the slaves are all drunkards." But, if the debasement and despair of the colored people of the south be so profuse a source of intemperance, scarcely less so are the idleness of her whites and that disorder of their moral feelings produced by the possession and tyrannical exercise of absolute power. Rely on it, that the cause of temperance can make but little progress, where the mighty drunkard-making machine of slavery exists.

If you need another reason to convince you of the excellence of the Anti-Slavery cause, you have it in the fact of the peculiarly deep hatred, which the wicked and the vile bear towards it. This hatred is far more malignant, than that which the temperance cause provokes, and which you and I have ever regarded as even more honorable to that cause, than the highest praise from the lips of the good. My labors to promote temperance have gained me no greater honor than the appellations of "fanatic." But my efforts for the millions of my enslaved countrymen have raised me to the reputation of being a "madman."

Allow me, my dear friend, to close this letter with an appeal to your ambition. You see, that I am far ahead of you in our race for glories. Can you consent that I should remain so? You have for years been my fellow fanatic. Hasten now to overtake me, and to become my fellow madman.

Yours friend,
GERRIT SMITH.

LETTER OF MR. DELAVAN TO MR. SMITH.
BALLSTON CENTRE, Saratoga Co., N. Y.,
May 10, 1837.

To Gerrit Smith, Esq., Peterboro':
MY DEAR FRIEND—I have your highly esteemed letter of the 10th ult. I regret that an unusual pressure of business has prevented my answering it sooner. In reply, I am glad to say that I have already joined the "Anti-Slavery Society." I have long felt that it was my duty to do so, and I have only been deterred by the fear of injuring the cause of Temperance, with which cause you know my name has in some measure been identified. I have, in fact, been practising that kind of expediency, which I have been so ready to condemn in others, with regard to the cause of Temperance. I have joined the "Anti-Slavery Society," for the reason that I believe it to be doing about all that is now attempted for the relief of our country from the sin of slavery; for that slavery as it now exists in these United States is a high-handed sin, I have no doubt. Other societies may be doing much for Africa, and for the elevation of free colored people; but, for the final relief of our beloved country and our enslaved brethren, your society, among human instrumentalities, now seems to be the only hope. That the Anti-Slavery Society may be the instrument under God, by kind arguments and Christian entreaty, not only of enlightening the public opinion of the north as to the sin and evil of slavery, but what is of still greater moment, of affecting the hearts of our Christian brethren of the south, and leading them to a matter of interest, as well as duty, to rid themselves of a curse and our country of its deepest stain, shall be my daily prayer.

I am, my dear friend,
Truly and affectionately yours,
EDWARD C. DELAVAN.

FOR ZION'S HERALD.

BR. BROWN—I am surprised at the discussion of the "Scripture argument" respecting slavery. Granting those who take the affirmative of the question, all they ask is, what do they gain? Simply this, that an evil existed in the church, and was tolerated by the apostle Paul, which contravenes, in "theory," the law and the prophets; and which, according to Professor Stuart, Paul well knew Christianity would ultimately destroy. Would not our respected opponents have been led to Mr. Wilder and a host of godly men, to him to consult the interests of the Tract Society by turning their backs on every other Society. By the same kind of reasoning, our excellent friend John T. Norton and other munificent contributors to the work of evangelizing the heathen, would seek to promote the popularity of the Missionary cause, by wrapping themselves up in indifference to every other plan of mercy and salvation.

"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself."

"Love worketh ill to his neighbor."

"If a man say I love God, and hateth his brother, he is a liar."

Would arguments drawn from such texts, have been so likely to strengthen the hands of evil doers, and to soothe the consciences of those who "commit sin, and are convinced of the law as transgressors?" And has not this been the history of the church, that an evil existed in the church, and was tolerated by the apostle Paul, which contravenes, in "theory," the law and the prophets; and which, according to Professor Stuart, Paul well knew Christianity would ultimately destroy. Would not our respected opponents have been led to Mr. Wilder and a host of godly men, to him to consult the interests of the Tract Society by turning their backs on every other Society. By the same kind of reasoning, our excellent friend John T. Norton and other munificent contributors to the work of evangelizing the heathen, would seek to promote the popularity of the Missionary cause, by wrapping themselves up in indifference to every other plan of mercy and salvation.

Lynn, June 1.

WESLEYAN ACADEMY.

[Extracted from the Catalogue of the Winter and Spring Terms.]
The system of instruction adopted in this institution is thorough and practical, and is intended to embrace those principles and practices in the education of youth, which have their foundation in the philosophy of the human mind, and are recommended by the most experienced and successful teachers. The course of study is systematic and extensive, and includes all the branches which are requisite to prepare the pupil for the common business of life, or for a higher course of collegiate or professional duties. The studies are divided into several departments, each under the direction of a teacher. The recitations, however, are so arranged, that the student can receive instruction in as many branches of study, as he or his friends may choose.

Lads under fifteen years of age are arranged in a department by themselves, under the more immediate supervision of one of our superintendents and their studies and recreations. Every reasonable precaution will be used to preserve in all departments of the school a healthy state of moral feeling. The officers are persuaded that a pure moral influence is vitally essential to internal peace and prosperity; and that the danger to the young and virtuous, at so susceptible and hazardous a period of life, is quite too great to justify the endurance of the evil example of the ignorant, or the loose indulgence of the corrupt and vicious. Hence, they are determined to see that the character and habits of the members of the Academy, whose character and habits are such as to exert an influence unfavorable to good morals or good order.

To Parents and Guardians.—Though students are admitted at any time, yet it is particularly recommended, that when not utterly impracticable, they should enter at the beginning of the term, and commence their studies with the regular classes. This will be much for their own interest, and for the interest of the school. And they should not be allowed to leave before the close of the term, except in cases of absolute necessity.

It is also earnestly recommended, that whenever those who are too young to have the control of their own funds, are placed in the school, money sufficient to meet their incidental expenses be deposited in the hands of the Principal, or of some responsible person.

Terms and Vacations.—The year is divided into four Terms, corresponding as nearly as possible with the four seasons. The Summer Term will commence on Wednesday, the last day of May, and the Fall Term on the second Wednesday in September. The Summer Term will be preceded by a vacation of one week; the Fall Term by a vacation of four weeks.

The annual examination will commence on Tuesday, August 15.

Price of Tuition.—For common English studies, per Term, \$3.

The following charges are made in addition to the preceding, viz.:
For each higher branch of Mathematics, 50
Botany, 50
Natural Philosophy, 75
Chemistry, \$1 00
Latin, Greek, French, Spanish and Italian, 1 00
Ornamental Branches, 2 00

In no case, however, shall the charges for regular instruction exceed \$5 per Term, except for Music, the Ornamental Branches, and Lectures in Book Keeping. A full course of the last, including Double and Single Entry, will be afforded for \$2.

N. B.—In a meeting of the Trustees, held August 16, 1836—
Resolved, That all persons attending school at the Wesleyan Academy, shall hereafter pay their tuition fees in advance.

Provided, all monies paid within one week of the time the scholar commences his or her studies be considered in advance; and that no one, failing to comply with this resolution, shall continue to receive instruction, unless he present to the Principal a certificate of satisfactory security from one of the Trustees.

Apparatus, &c.—The institution is furnished with a Library, containing about 1000 well selected volumes; a Reading Room, supplied with political, literary, and religious newspapers and periodicals from various parts of the United States; a Mineralogical Cabinet, and a Chemical and Philosophical Apparatus, sufficiently extensive to illustrate the most important principles of these sciences.

Music.—Instruction in Music is furnished on reasonable terms.

Board.—The price of board, exclusive of washing, fuel and lights, \$1.50 per week. Washing, 25 cents per doz. It is desirable, that, in all possible cases, the expense for board should be paid at the commencement of the term; and, as an inducement, the Trustees have agreed to allow interest on all monies paid in advance.

Board may be obtained in private families for from \$1.50 to \$2 per week.

ZION'S HERALD.

BOSTON, WEDNESDAY, JUNE 7, 1837.

THE ANNIVERSARIES.

The anniversary week has again passed away. Its bustle, its excitement, and its enjoyment, have ended together; and while we write this, the clergymen and others, who visited the city to be present on these interesting occasions, are wending their way back to their rural homes. The week has been peculiarly propitious for the meetings, the weather having been excellent throughout, which has contrasted finely with the gloomy and forbidding weeks which have preceded. We rejoice at this, not more because it has afforded the best opportunity to our citizens for the enjoyment of the meetings, than because it will also gladden the hearts of the farmers, who have remained at home.

The anniversaries this year have been very interesting, perhaps more so than usual. The houses have been crowded with attentive audiences—the speakers have seemed to feel the weight of the subjects on which they have spoken, and have generally acquitted themselves with much honor; and all things in short, which could be combined to add interest to the occasion, have characterized the present anniversaries.

We have observed that the reports of the several associations which are dependent on voluntary contributions for their support, complain much of the serious inconvenience in which the societies are placed by the present pressure on the money market. The Secretary of the American Board of Commissioners for Foreign Missions, stated, that five missionaries who had been appointed, and were ready to embark, together with thirty more who were appointed and would be ready to go in autumn, must all be detained for want of funds. That a large printing apparatus which they had contemplated sending to Madras, could not be sent; and various other inconveniences were suffered by the Board, which now for the first time, for many years, was obliged to curtail its operations for want of funds. Other associations seemed to be very similarly situated, and all recorded the fact, that the state of the times had operated severely on the treasury of benevolence and mercy.

We were gratified to learn, however, that this depression is not on the part of the different societies in the proper spirit. So far from considering it an indication of Divine Providence, that they should cease from their work of blessing the world, they deem it rather a proof that God is watchful over the ways of his people, and will purify their motives and zeal, by affliction, if at any time in the spirit of the king of the East, they walk in the midst of their munificence and say, "is not this great Babylon, which I have built?" This is doubtless the proper sentiment by which to be influenced at such a time. We ought to bow ourselves humbly before God, while we re-double our zeal for his cause. This will be the better way by far, to recover ourselves from the destruction into which we have fallen. Benevolence is never so chaste and beautiful, as when it exhibits itself amid suffering and privation. Said a speaker at the anniversary of the A. B. C. F. M., "The heart of man needs to be crushed to give out the oil of beneficence." We were struck with the beauty of the sentiment, and we ardently pray that the crushing of hopes and fortune, and hearts in the present afflictions of the country, will cause the oil of mercy to flow freely for the poor and the ignorant. What we do listlessly and in fullness, is generally ill done. That work only is perfect, over which anxiety has watched, and suffering wept. We doubt not the wall of Nehemiah was stronger for being built "in troublous times."

The calls upon the churches were loud. They must take hold in the work of mercy more zealously than ever, if they intend that the great moral enterprises of the day, shall be prosecuted farther; for they are the only hope on earth of millions who are perishing. The calls of the societies will be echoed from the pulpits, and in the conference rooms, throughout the land, before a month has ended; let them meet a substantial response from all who fear God and love mercy, and we shall find that new light will stream upon the glorious towers and palaces of Zion, the city of the living God, until she shall become the beauty of the earth, and the praise of all men.

There are many signs of promise in the present aspect of the times. There seems to be one deep, loud, and universal cry going up from every society, and every heart, "This is not the time to relax our efforts, and cool our zeal, and we will go forward." We never saw more decision—more of that firm, unflinching determination, which is always successful, than we have seen at the anniversaries just ended. In the midst of weakness, the arm of power is lifted high, and the voice of courage sounds louder than the tempest of destruction, as it sweeps by us.

In the missionary cause, the most important of all, perhaps, there is another source of encouragement. There are men enough who are willing to go—ready to go, and preach salvation to dying men. "Like migrating birds," said a speaker, "they gather on the shores, waiting to join their brethren beyond the waves." "If the treasury were full, and men would not go," said the same speaker, "we should be discouraged; now, we are encouraged."

There, in connection with other facts, which we need not mention, will serve to strengthen the hearts of the doubting, and to fan still higher and higher the flame, in the bosoms of the ardent and sanguine. We thank God for the establishment of these societies, and for the great good which has hitherto been accomplished through their means; and heartily do we pray God to bless them all with prosperity and usefulness more extensive than ever.

We, of course, shall not be able to give a full account of all the meetings of the numerous associations, in such

an article as this. We shall probably, however, give some further notice of them in our next. The anniversaries of the following societies have been held, viz:—

Prison Discipline, Boston Seamen's Friend, American Education, Massachusetts Bible, American Tract, Mass. Missionary, Mass. Sabbath School, American Doctrinal Tract, Baptist Education, Baptist Foreign Missionary, New England Anti-Slavery Convention, American Board of Commissioners for Foreign Missions, Baptist Convention, Pastoral Association, Convention of Congregational Ministers, and Boston Academy of Music.

As we before stated, the meetings have been fully attended. The largest audience we think was collected at the meeting of the Anti-Slavery Convention at Park-st. Church, on Thursday morning. That great house was literally jammed, so that others would have found it extremely difficult to procure a place in which to stand. We cannot close without expressing our admiration of the vast and stupendous moral enterprises of the day, especially those embraced in the objects of the above-named societies.

Bishop Burnet, in his "History of his own Times," states that Cromwell formed the plan of a most noble enterprise. It was the establishment under certain conditions, of a kind of Mission Committee, who were by the funds put in their hands, to spread the Protestant religion in Europe. He distrusted the continent, and made various preparations for his work, which it seems he never accomplished. This was indeed a noble project, but it sinks into insignificance beside the greater, nobler schemes of modern philanthropists. It is the most glorious fact which will be recorded in the history of the nineteenth century, that it was the time when the sympathies of man, long chilled by the frosts of bigotry, superstition and avarice, gushed anew from the melted heart, and flowed every where, blessing the world in their course. That it was the age when man began to feel for his fellow-men; and when he sacrificed all for the relief of the wretched, and the instruction of the ignorant. This is the glory of our age, that in it men have recovered their hearts so long lost; and have given full scope to the blessed and holy influences which the love of Christ, and the wants of the wretched exert upon a soul of man; living "not unto themselves, but unto Him, who died for them and rose again."

FEMALE DEVOTION.—Our readers will find on the outside an interesting extract from the HISTORY OF MISSIONS, a work noticed in our last. The incident there related sets forth in a most lovely light, the character of woman. Where her affections are once delicately placed, what inexpressible power and tenderness do they assume. If on God, her Heavenly Father, there is no sea too tempestuous to be crossed—no storms too fierce to encounter; there is no wilderness too dreary to be passed—no danger too great to be faced; there is no heat or cold too extreme—no hunger or thirst too severe—no weariness or pain too great to be endured, if Jesus her Saviour can be glorified, and immortal souls saved.

To a beloved companion, who can describe her devotion? Look at Mrs. Joubert: whose name, as long as consoling affection shall be known and prized on earth, shall revive and hallow that affection. Having expatiated in vain with the magistrates, who had seized her husband, and cruelly bound and fettered him, behold her before the King, with unsurpassed eloquence, plead for his release. For seven long months, see a lonely unprotected female, daily visit and plead with some member of the royal family, in behalf of her husband;—then visit his dreary prison, to beguile and soften his cheerless hours with her presence and her love, returning at 8 o'clock at night, to her own solitary and cheerless abode. See her follow him to Oung-pen-la, where she passed six months of the most abject wretchedness, that she might be near to soothe and comfort him, and as far as possible, administer to his wants. Behold her, through all this season, daily share his food, and sometimes, when through her own sickness, she was scarcely able to walk. Such is but a part of the devotion of woman's heart; but it is such as would be exhibited in countless instances, were circumstances multiplied to call it forth. Surely, woman is "God's best, best gift to man."

BOSTON ANNIVERSARY MEETINGS.
We present this week, some items of information from the various reports. We may in our next, give some account of the addresses, &c.

AMERICAN EDUCATION SOCIETY.
In the operations of this Society nothing peculiar or uncommon has occurred during the past year. It has progressed with its usual advances, enjoying the confidence and patronage of the community, and the blessing of the Great Head of the church.

Number of Beneficiaries.—The number of young men assisted by the Society the year past, in different institutions, is as follows: 255 in 20 theological seminaries, 594 in 39 colleges, 266 in 95 academies or public schools, amounting in all to 1,125 at 134 institutions; a number greater by 85 than were aided the last year. Of these, 621 were assisted at institutions in the New England States, and 504 at institutions in the Middle, Southern and Western States.

The number of new beneficiaries received, during the year, is 289, being 52 more than were admitted the preceding year. A large number who have previously enjoyed the patronage of the Society, have not the past year renewed their request or received aid. They are considered as still connected with the Society, and they expect at some future time, perhaps the present year, to ask further aid. They are not, however, embraced in the preceding estimate. Were they, the number would probably be increased to 1,300 or 1,400.

The report states that during the year, it is not known that more than four deaths have occurred among the beneficiaries.

Receipts and Expenditures.—From an exhibit of the Treasurer's Report, it appears that there have been paid into the treasury of the Society, during the year, which has just elapsed, \$65,574, being \$2,346 more than the receipts of the last year. Of this sum, \$24,707 have been received through the treasuries of the Presbyterian Education Society and the Western Reserve Branch. This is all that has been paid into the treasury of the Parent Institution from these Societies, though more has been received into their treasuries. Were the whole acknowledged, the amount in the treasury of the Parent Society would exceed \$70,000. The expenditures for the year have been \$66,161, exceeding the receipts by \$587. This sum added to the debt of last year, makes the debt of the Society at the present time \$4,647.

Amount of Earnings.—It appears that the beneficiaries have earned \$39,685. Of this sum the beneficiaries at institutions in the Middle, Southern and Western States have earned \$13,115, and those at institutions in the New England States have earned 26,570.

During the past eleven years, the whole amount refunded by beneficiaries is \$26,087.

PRISON DISCIPLINE SOCIETY.

The report mentions the death of the 2d Vice President, Hon. Wm. Reed, and one of its most esteemed and useful members, Dr. Thomas G. Lee, late Superintendent of the McLean Asylum, who, it is said, has scarcely left a more lovely image of his Lord and Master among his fellow men.

An asylum for poor lunatics in Augusta, Maine, is in progress, but will not be completed till the Autumn of 1838.

In Vermont, an asylum for lunatics has been in operation since December, 1836. Twenty-five patients have been received. Farming and gardening are delightful employments for the patients, and religious worship has been introduced with the happiest results.

The asylum at Charlestown is represented to be in a flourishing condition. Six acres of additional ground have been purchased, so great is the value attached to labor as a means of cure. A new building, which will accommo-

date 50 more female patients, has been erected, at an expense of \$40,000. The law of love here cherished reigns toward the patients in all the apartments. The cures in recent cases are about 90 per cent. Their gratitude is said to be very great.

The State of Ohio is about erecting an asylum for poor lunatics. It is expected to be ready for occupation in 1838.

Respecting State Prisons, the Report says that in Maine it has cost the State for the maintenance of the convicts, on an average for ten years past, not less than \$2 per week above all their earnings. The whole amount thus expended from the beginning, is \$123,000.

The Prison at Charlestown, Mass., was probably never in a more flourishing condition. The number of prisoners is rather diminishing than increasing; at the same time the number discharged by pardon is diminishing. The number committed to Prison in 1834 was 119; in 1835, 116; in 1836, 97. The health is improving. Of 279 last year, only four died, or 1 in 69; while the average number of deaths has been 1 in 56. The recommissions are diminishing. Last year they were seven; while the average number of recommissions for seventeen years has been 17. The earnings above all expenses last year were \$13,285 25.

The State Prison in Connecticut there were nine less committed last year than the average number from its first establishment. Out of 204 prisoners only one died. The average number of deaths from 1834 prisoners for nine years, has been 1 in 56. The recommissions last year were less than the average for several years. The earnings above all expenses last year, were \$7,438 91. The total amount of earnings above all expenses for 94 years, from the commencement, \$51,333 63. The total amount of expenses of last year has been three times per cent, making a difference to the State of 131,833 65. The number of females is so much diminished, that the Wardens said he had rather have none. May he have his choice.

At the State Prison at Sing Sing, N. Y., the number of prisoners has been gradually diminishing, from 980 in 1831, to 726 in 1837. At the former period the Prison was enlarged to contain 1000, in expectation, as it was then said by the Inspectors, that there would soon be 1200. It is calculated that last year an average of 761 was 11, or 1 in 69. The earnings of 761 prisoners above all expenses, \$22,473 81, besides the sum of \$7,556 40, expended for transportation of convicts, building materials, and the support of female convicts at Bellevue; making an income to the State of \$29,029 21, while in one year, of \$30,030 21. This institution is now building, from its own resources a new Penitentiary for female convicts. And it has on hand \$27,404 55 in cash. This is surely a good result of industry, good order and economical living among bad men, in these hard times.

At the Prison in Auburn, the number of prisoners and the number committed from year to year is diminishing. At the same time the number discharged by pardon is diminishing. The recommissions are also diminishing. The last year of mortality has been three per cent, while for many years previous it has been less than two per cent. The earnings above expenses, were \$2,415 90; besides about \$7000 expended for the transportation of convicts from the County Jails to the State Prison.

The income of the Society for the past year, is \$3,078.

The expenditures \$2,801.

The tremendous fact mentioned at the meeting of the Port of Dublin Temperance Society, that 46,300,000 were last year expended by the Irish nation on the bare article of whiskey; paying duty to the crown, is certainly enough to account for the poverty and irregular conduct of the lower grades of the Irish population.—*Newspaper.*

And yet the government of Great Britain like our own, will no doubt continue to legalize the traffic, and encourage drunkenness and its consequent wretchedness by law, to the amount of thirty millions of dollars annually, expended in whiskey alone!

A correspondent of Zion's Advocate has at length replied to our article. We admit so much of it, as is to the point.

To aid Mr. Brown in coming to a satisfactory conclusion, we shall make a single statement. Should any who have been immersed by an Episcopalian, upon a profession of their faith in Christ, apply to us for membership, we should be perfectly willing to admit them without requiring them to be immersed again. We have known many persons to have been admitted thus, from Episcopal, Methodist, and other Pedobaptist churches; and we have never known a single instance of one such individual being refused. (2) And as far as our knowledge of the Baptist denomination extends, all our churches are united in this practice. Mr. Brown may know more upon this subject than we do, and may give us some information which we do not possess. But let him distinctly understand, that the question is not, whether we are close communion Baptists, nor whether an Episcopalian minister who has only been sprinkled, has ever been baptized. The question is not, whether it may seem consistent or inconsistent, with our principles, to admit persons who have been baptized by Episcopalians as members of our churches; nor whether there may not be found some individuals or individual churches in the Baptist denomination, who hold sentiments, on this subject, peculiar to themselves; but the question is, does the Baptist denomination close communion immersion as a "mystery?" (3) If Mr. Brown can refer us to any facts, or spread before us any documents to prove this point, we shall be satisfied.

(4) Well, then, we yield the point. It has always been our impression, that among the Baptists, immersion merely was considered no baptism, unless the administrator had also been immersed, and so on back ad infinitum. We would inquire of the correspondent of the Advocate, if this notion of succession has not been warmly contended for by the Baptists, and if they have not considered it a point very important to establish.

(5) We supposed it did, or we should not have thus expressed ourselves. We ask the correspondent of the Advocate, if such baptism, has not by the Baptists been strenuously contended for as invalid, and of course but a mockery. We have not any facts or documents at hand to prove this, but we presume they may be obtained.

OREGON MISSION.—We learn from the Christian Advocate and Journal, that letters have just been received from the Rev. Jason Lee, dated at Willamette, Jan. 19, 1837, in which he states that Daniel Lee had returned from the Sandwich Islands somewhat improved in health. Captain Slocum, of the United States Navy, who brought the letters, speaks in terms of high commendation of Bro. Lee, and the state of the mission; affirming, that Bro. L. has the confidence of all the settlers, as well as of the Indians, and that the reformation effected by his instrumentality is truly astonishing.

HUMANITY AND PHILANTHROPY.—The Report of the Prison Discipline Society, some account of which will be found in a preceding column, states that one of the members of the last Legislature of New Hampshire, proposed in his place, that the Judiciary Committee be instructed to inquire into the expediency of confining the insane to that State in the State Prison!

MUSIC.—The tune on our last page is copied from the National Church Harmony, a deservedly popular collection of church music. The hymn set to it is Part First of our excellent Love Feast hymn. We have inserted it purposely to furnish our people with a suitable tune for that hymn, which is always sung at all the Love Feasts in the Boston District, and ought to be (in hymns, we mean), every where. The tune should be sung in *Soprano*, the movement *Allegretto*, and carefully accented throughout.

THE JUVENILE SINGING SCHOOL.—Wilkins & Carter have published a small book with this title; prepared by L. Mason and G. J. Webb.

"The design of the work," as expressed by the publishers, "is to furnish such a collection of songs as is wanted for juvenile classes and singing schools; or for common schools and academies, where music is made a regular study, or where singing has been introduced."

The book contains 75 pieces, and is printed very handsomely. We hope it will contribute much toward the cultivation of music

more female patients, has been erected, at an expense of \$40,000. The law of love here cherished reigns and the patients in all the apartments. The cures in cases are about 90 per cent. Their gratitude is to be very great.

The State of Ohio is about erecting an asylum for poor blacks. It is expected to be ready for occupation in 1838.

respecting State Prisons, the Report says that in Maine as cost the State for the maintenance of the convicts, in a average for ten years past, not less than \$2 per week for all their earnings. The whole amount thus expended from the beginning, is \$123,000.

the Prison at Charleston, Mass., was probably never more flourishing condition. The number of prisoners their diminishing than increasing; at the same time number discharged by pardon is diminishing. The amount of earnings above all expenses for 94 years, the commencing, \$31,333 63. The total amount of the State Prison for 94 years, \$50,000, minus expenses of the State of 131,333 63. The number of prisoners has been gradually diminishing, from 980 in 1726 to 1837. At the former period the Prison enlarged to contain 1000, in expectation, as it was said by the inspectors, that there would soon be an increase in the number of prisoners. The number of prisoners was 11, or 1 in 69. The earnings of 761 prisoners at all expenses, \$22,473 81, besides the sum of \$7,100, expended for transportation of convicts, building of the Prison, and the support of female convicts at Bellevue; an income to the State from the Prison alone, in 1837, of \$30,030 21. This institution is now building, in its own resources a new Penitentiary for female convicts. And it has on hand \$27,404 55 in cash. This is a good result of industry, good order and economy among bad men, in these hard times.

The Prison in Auburn, the number of prisoners and number committed from year to year is diminishing. The same time the number discharged by pardon is diminishing. The recommendations are also diminishing. The number of prisoners last year was less than two per cent. The earnings above expenses, were \$2,415 90, or about \$7000 expended for the transportation of convicts from the County Jails to the State Prison.

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EDITORS OF RELIGIOUS JOURNALS.—The editor of the South Western Christian Advocate maintains, and we think with much propriety, that editors of religious journals, should have the prayers of Christians. In this country, newspapers exert an incalculable influence upon the habits and morals of the people; and a good, and some a bad influence. That religious papers should exert only the former, editors should have the prayers of all Christians. The following are some of the sentiments advanced by the editor of the Advocate in support of his position.

That verbal teachers—who who preach the gospel, should have their souls saturated with a holy, heavenly spirit, there can be no doubt. The same is true of those who write for a religious community. For, although they cannot convey to their numerous readers the glowing of a vivid countenance,—the flashes of an eye, sparkling with celestial fire; yet there is a something for which we have no name, pervading the writings of holy men which carries the thrilling influence, which comes over the soul like a charm. This sweet anor is but the imbuings of the Holy Spirit.

This view of the subject suggests the duty of praying for the editors of religious journals. Who that believes in the efficacy of prayer, can have any doubt on this subject?

Remember this. Editors, more than most others, need, not only the prayers of the pious, but their sympathy and forbearance. They are obliged to sustain their high responsibilities, and pursue the even course of their duty, while their correspondents act their part, unaware, shift their ground, at pleasure, and when they become ashamed of former effusions, they have only to change their signature, and start anew. An editor cannot do this. Whatever of imperfection he may essay in former efforts, their egotism identity is fastened upon him, like the decrees of Medo-Persian kings.

If an editor throws himself, as a dependent, upon the judgment of others, he frequently finds himself but increasing his difficulties.—Who, then, the number of editors, who are often compelled to dissent from them all. And he cannot follow the advice of all, and as each one feels entitled to a respectful hearing, some must be offended.

It is impossible that correspondents should have advantages, equal with those of an editor, of knowing what course is most proper to pursue, in given cases. Try it who may, it will be found in most cases, that an editor is involved in more difficulties by yielding to the suggestions of many others, than he does by standing up, to his responsibility, and following the unbiased dictates of an honest conscience, humbly relying upon the MIGHTY for help.

And yet it does not follow, that intelligent friends, from different quarters, should not plainly point out what they believe to be the better way. Indeed, such communications are as among bad men, in these hard times. The Prison in Auburn, the number of prisoners and number committed from year to year is diminishing. The same time the number discharged by pardon is diminishing. The recommendations are also diminishing. The number of prisoners last year was less than two per cent. The earnings above expenses, were \$2,415 90, or about \$7000 expended for the transportation of convicts from the County Jails to the State Prison.

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MAPLE SUGAR.—The New England Farmer states that the amount of Maple Sugar annually made in the United States is seventy millions of pounds, and suggests the importance of the establishment of a manufactory for refining it.

¶ We hope the editor of the Chambersburg Weekly Messenger will continue to give credit for articles taken from the Herald. He began very well. In his paper of May 24, there are three from the Herald without credit.

¶ Rev. Dr. Olin, President of Randolph Macon College, sailed from New York, the 25th ult. on a visit to Europe for the restoration of his health. His complaint is a fulness of blood in the brain.

General Intelligence.

The Burning of the Ben Sherrod.—The Boston Patriot of May 31, says, "We have received a ship from the office of the New Orleans Bee, dated the 20th inst. which contains the proceedings of a meeting of the citizens of Natchez, and the report of a committee appointed to investigate the circumstances of the disastrous loss of the steamboat Ben Sherrod. The following is an extract from the report:—

"That the steamboat Ben Sherrod left the city of New Orleans, bound for Louisville, having on board upwards of two hundred passengers, inclusive of the crew, the steamboat Prairie leaving about the same time for the same place; and that the said boat had been 'racing' from the time they left New Orleans, until the fatal occurrence, which took place about 12 miles above Port Adams, at 1 o'clock, on the morning of the 9th May, the Prairie being a few miles ahead; that previous to that time, said boat had passed and repassed each other some two or three times.

"That the Ben Sherrod had been on fire, and was known to be so by the hands on board, some time before the alarm was given to the passengers in the cabins on the lower deck, and that ample time elapsed after the discovery of the fire, to have run the boat ashore, and landed every passenger on her, she being, then, not more than 100 yards from the shore on the right side of the river, but that no attempt whatever, was made to effect a landing, after the discovery of said fire, until several minutes had elapsed, when the captain, C. G. Castleman, finding the boiler deck in flames, ordered the pilot to run her ashore, but it was now too late, the wheel rope having been severed by the flames. The captain then ordered the engineer to stop the boat, but he had fled from his post, thus leaving the boat under full head way, uncontrolled by the pilot, and bearing on from the shore further and further, until she had reached nearly to the stern of the boat, all was consternation and despair, the yawl suspended by pulleys, was immediately filled with passengers, and in lowering it into the surface of the water, some one cut away the bow rope, which caused the yawl to be lost, and the loss of all the passengers. The remaining passengers and crew were now forced overboard by the approaching flames.

"Such was the state of things when the steamboat Columbus, passing downwards, rounded to, and came to the relief of the sufferers; the captain and crew, were requested by the passengers to save as many as possible, and happily succeeded in rescuing several persons who would otherwise in all probability have been lost. While the captain and crew of the Columbus, were thus engaged in the cause of humanity, and after having rescued several persons, the Columbus, had floated with, and been borne down several miles by the current, and were scattered far and wide over the surface of the river, struggling with death, and calling and shrieking in every direction for assistance and relief, the steamboat Alton, Captain Dougherty, came hoveled in, and was hailed by the Columbus, when she stopped her engine, and was informed by the captain of the Columbus of the disastrous occurrence, and that a great number of persons were then struggling in the river, and were requested by the Columbus to save all he could; but to the eternal disgrace and mortification of humanity, this monster in human shape, surrounded on all sides by human beings, begging and imploring for assistance, and assailed from every quarter, by the pitiless shrieks and cries of the drowning, immediately on his way, amidst the distressing scene, running his boat over many, and drowning others by the waves created on his passage.

"Your committee would further report, that at the time the Sherrod took fire the hands on duty were in a state of intoxication, having access at all times to a barrel of whiskey, placed forward of the boiler deck for their use, and that the engineer then on duty, was equally culpable, having furnished the crew with large quantities of brandy or other spirits, as an inducement to keep up excessive fires, with a view of overtaking the Prairie, then ahead of them.

"Your committee also report that the captain of the Ben Sherrod was, on the above occurrence, guilty of great indiscretion and neglect of duty, and manifested a great disregard for the safety of his passengers, in permitting such a course of conduct among his officers and crew.

"Your committee also report that the captain and crew of the steamboat Statesman, passing the scene of the fatal catastrophe, some hours after its occurrence, stopped and took on board a number of its sufferers, and rendered every assistance in their power to alleviate their condition.

"From all the facts your committee have elicited in the course of the examination they have made, they are fully convinced, that the loss of the Ben Sherrod, is a family of human beings perished by this disaster; and whilst they are gratified to be able to state that a number more, who would otherwise have been inevitably lost, were saved by the humane and praiseworthy exertions of the officers of the steamboat Columbus, for they regret that they were not of their species, to find the evidence startlingly plain, that many more of these unfortunate sufferers might have been saved, if the captain and officers of the steamboat Alton had shown themselves possessed of one generous emotion, or one single spark of feeling or humanity.

For the last three months a little girl, about six years of age, fourth daughter of Mr. Green, of this town, has been afflicted with a disease, which she appears to be unable to get rid of, and she must have accidentally swallowed a needle; but when or where is perfectly unknown; it had, however, worked itself from the stomach into the side, just below the bottom rib, and was perceived on Tuesday last. Mr. Bryan, surgeon, was sent for, who, after carefully examining the child, and the child is in a fair way of recovery.—Northampton Herald.

Census Memoranda.—We have received from an old correspondent, the following synopsis of the census of this State by the enumeration just completed, and the returns have been received. It will be seen that notwithstanding there has been a trifling loss in some of the Western Counties, the total increase since 1830, is so far 70,416, or 15 per cent. in seven years. There are about 80 towns still to be returned, and among them are several in which a considerable gain may be expected, such as Taunton and Fall River, Lynn and Gloucester, Cambridge, Dorchester, Middleborough, Amherst, Ware and Adams, so that the total population of the State at the present time, will be found to vary essentially from 700,000, to a gain of nearly 15 per cent. We observe of the 227 towns already returned, that 80 of them have experienced a falling off since 1830. The losses are principally small ones—some 20, some 50, some 100, and in a few instances there is a falling off from 4 to 500, generally in the Western Counties. We are of opinion, however, that no County will eventually lose except Franklin—as the returns yet to be received from Hampshire and Berkshire will probably be more than equivalent to the small losses mentioned below.

CENSUS OF MASSACHUSETTS—1837.

Counties.	Towns.	1830.	1837.	Loss.
Suffolk,	61,392	80,822	19,431	
Middlesex,	30	48,155	65,056	16,901
Essex,	18	61,481	67,106	5,625
Worcester,	42	65,089	74,305	9,2

DAMASCUS. 7s.

[From the "National Church Harmony," by permission of the proprietors of the copy-right.]

Biographical.

FOR ZION'S HERALD.

Died, in Peterborough, N. H., April 22, 1837, MERITABLE S. KIDDER, wife of the Rev. Amos Kidder, in the 28th year of her age.

She experienced the pardoning love of God in 1828, and the blessing of sanctification in 1834; in which blessing she lived and died. She was a strong and consistent believer in our doctrines and discipline, and a zealous and practical advocate for them. During her last sickness, her sufferings, which were extreme, she bore with Christian resignation and patience. Her faith in God remained unshaken, and her prospect brightened for the kingdom of immortal glory, until every remaining doubt was gone, every cloud disappeared, and her soul enjoyed that triumphant bliss,

"Which none but those who feel it, know."

In this happy frame of mind, she continued a few days. Her work being done, without a struggle, or a groan, she fell asleep in the arms of her Redeemer, and gained the heavenly shore.

"There all the ship's company meet,
Who sailed with the Saviour beneath;
With shouting, each other greet,
And triumph o'er sorrow and death."

B. C. EASTMAN.

Dering, N. H., May 17.

Miscellaneous.

[WASHINGTON IRVING is perhaps not excelled, if equalled, in the character of both facetious and sentimental composition. The following is one of his happiest efforts in the latter style. It is from the Sketch Book.—Ed.]

AFFECTION FOR THE DEAD.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open, this affliction we cherish and brood over in solitude. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns—who, even when the tomb is closing upon the remains of her he most loved; when he feels his heart, as it were, crushed in the closing of its portals; would accept of consolation that must be bought by forgetfulness? No, the love which survives the tomb, is one of the noblest attributes of the soul.

If it has its woes, it has likewise its delights; and when the overflowing burst of grief is calmed into the gentle tear of reconciliation; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, soften away into pensive meditation on all that it was in the days of its loveliness—who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gaiety, or spread a deeper sadness over the hour of gloom, yet who would exchange it even for the song of pleasure, or the burst of revelry? No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living. O the grave! the grave—it buries every error—covers every defect—extinguishes every resentment! From its peaceful bosom spring new but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb, that he should ever have warred with the poor handful of earth that lies mouldering before him?

But the grave of those that we loved—what a place for meditation! There it is that we call up in long review the whole history of virtue and gentleness, and the thousand endowments lavished upon us almost unheeded in the daily intercourse of intimacy; there it is that we dwell upon the tenderness, the solemn, awful tenderness of the parting scene. The bed of death, with all its stifled griefs—its noiseless attendants, its mute, watchful assistants. The last testimonies of expiring love! The feeble, fluttering, thrilling, oh! how thrilling! pressure of the hand. The last fond look of the glazing eye, turning upon us even from the threshold of existence. The faint, faltering accents, struggling in death to give one more assurance of affection!

Ay, go to the grave of buried love, and meditate! There settle the account with thy conscience for every past benefit unrequited—every past endearment unrequited, that departed being, who can never—never return to be soothed by thy contrition! If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent—if thou art

a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth—if thou art a friend, and hast ever wronged, in thought, word, or deed, the spirit that generously confided in thee—if thou art a lover, and hast ever given one unmerited pang to that true heart which now lies cold and still beneath thy feet—then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan and pour the unavailing tear—more deep, more bitter, because unheard and unavailing.

Then wave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret—but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living.

The following narrative is forwarded to us by one of the young women who have devoted themselves to the truly missionary work of teaching colored children, in Ohio.—She says it is all true, with the exception of a single name, changed for prudential reasons.—Human Rights.

STORY OF LEWIS WILLIAMSON.

Three miles below Gallipolis, I once possessed a farm of rich soil, that yielded seventy-five bushels of corn to the acre. I lived in comfort with my family around me, and there I might have been living now, had not my prosperity raised the envy of a neighbor, whose land joined mine. He was heard to say, as I have since learned, that he would sell my children for money, to pay for his farm.—He employed me, as I had some knowledge of the carpenter's trade, to assist in rebuilding a corn crib that had fallen, five miles below. We could easily have done the work and returned home the same day, had the other workmen been attentive to their business—but they loitered; and I with one or two others, was sent to stay at his brother's; himself and the rest of the company were to spend the night at another house near. But far different was their intention. While they were supposed to be quietly resting, they were preparing a cruel dagger for my bosom. At dead of night they entered my little habitation, rifled it of its most valuable contents, and dragged my wife and three small children from their beds. With savage brutality they were driven with naked feet over the frozen ground two miles to the river, and thrown into a canoe. Two hundred and forty miles below, my wife was set ashore near midnight, in the woods. With a heart bursting with anguish, she sat till morning, when she found herself near Manchester, where she got on board a steamboat and went to her desolate home.

But to return to myself. I arose early. My rest had not been quiet. I thought of my family, from whom I had never before been unexpectedly absent, and something seemed to say, "all is not well." I set about finishing the work. The other workmen said it was too cold to work, and urged me to stop and take a dram, but I refused. When the business was accomplished, we set out for home. On the way a neighbor came running to tell me the state in which he had seen my house. The horrible conviction flashed on my mind. I turned round to my employer and said, "Did you get me away to sell my wife and children?" He swore he knew nothing of it, but he looked like a monster to me, and if a weapon had been at hand, I fear I should have taken his life. With all my strength I pushed the canoe to shore, and ran to the neighbor's who came to tell me. Almost exhausted, I paused awhile to hear the melancholy tale. Sad was the sight of my lonely dwelling.—Its disordered state, and the death-like silence, told alas, too plainly that the cruel spoiler had been there. But I had no time to lose, and the thought that I might overtake and regain my dearest earthly treasures, spurred me on. I took passage in a steamboat for Louisville, but could hear nothing of them. I then procured handbills, and had them distributed largely in every steamboat and place of resort below, when it became necessary for me to return home. My wife was home before me. On reaching Louisville the second time, my name was called by a Capt. Buckner, who had one of my handbills. I answered that my name, though I might not be the person. I soon found that he had conveyed my children to Natchez, whither I pursued with all possible speed. On my arrival I learned they had been re-sold and taken, three days before, no one, alas! knew whither. I now wandered about in Mississippi, Alabama, Georgia, Tennessee, and Louisiana, in the forlorn hope of lighting upon them. My sufferings were great.—Though I found many ready to pity me, yet au-

guish filled my heart. My children were slaves. Almost despairing, I returned to Natchez. I then learned the name of the person in New Orleans, on whom a draft was given by the second purchaser to the first. By writing to him I found that he resided in Louisiana, about 80 miles from Natchez. I immediately went to his plantation and saw my children, but did not make myself known to them or their master, for it might have prevented forever their return to liberty. I returned home to procure one of my white neighbors for evidence.—As compensation, I gave him my farm, besides a handsome suit of broadcloth, travelling expenses, &c. When we arrived, the master was from home, and the mistress, who had heard of our coming, had sent the children one hundred miles farther in the country. But when the master came home he sent for them. On the night in which they were expected, many people collected to witness the meeting. They had made a good fire, and were some sleeping, some watching around it, while I was stationed at the quarter, my feelings wrought up to the highest pitch. Hopes and fears conflicted. The messengers had already been gone longer than I was told at first they would probably be, and the whole might be but a plan to deceive me, and send them farther into bondage. But about midnight I heard voices approaching, and knew they were my children; I got up quickly and reached the house before them. The people began to arouse, and said, "Wake up Williamson." Ah! they thought a father could sleep—I had not slept for three nights. I fell back from the light of the door, and saw them enter without speaking a word, but the tears ran down my cheeks to see their famished and miserable appearance. The man whom I had brought as witness, kept his face from them for a time. When he turned round and looked the boy, the eldest of the three, in the face, he rushed to him exclaiming, "Oh, Mr. Gibson, where's my father—my mother!" I approached the door and said, "Why, Bek, are you here?" My daughter dashed through the crowd, crying, "That's my father—oh, father, where's mother?" and sunk into my arms. After this, the owner said, "Old man, come in; these children are yours, and you must have them." Thus joyfully ended my six years' search.

Chillicothe, Feb. 23, 1837.

AFFECTION.

"If there be any thing thoroughly lovely in the human heart, it is affection! All that makes hope elevated, or fear generous, belongs to the capacity of loving. For my own part, I do not wonder, in looking over the thousand creeds and sects of men, that so many moralists have traced their theology, that so many moralists have traced their system, from love. The errors thus originated have something in them that charms us even while we smile at the theology, or while we neglect the system. What a beautiful fabric would be human nature—what divine guide would be human reason—if love were indeed the stratum of the one, and the inspiration of the other! What a world of reasonings, not immediately obvious! What a pathos to our inquiry, when he said the pathetic was the truest part of the sublime. Aristotle, the painter, created a picture in which an infant is represented sucking a mother wounded to death, who even in that agony, strives to prevent the child's injuring itself by imbibing the blood mingled with the milk. How many emotions, that might have made us permanently wiser and better, have we lost in losing that picture!"—E. L. Bulwer.

[The following extracts are from a speech of Rev. Charles Gardner, made at the anniversary of the American Anti-Slavery Society.—Ed.]

I will notice the evidence drawn from the power of intellect exhibited by the man of color. I know our heads have been measured, to determine whether we had as much brains as blood. I know that prejudice has blinded the eyes of many, who ought to have seen and acknowledged the truth. I know the popular delusion every where prevailing, has extended its influence even over ourselves; and that many among us have tacitly consented to admit that we were an inferior race. But I will appeal to facts. I will mention one case, and I am happy to see a reverend gentleman in the house who can attest to it. There was a man who used to travel with Bishop Ashbury, named Henry Hosier, who was a most extraordinary natural orator, and was admitted by the bishop to be a correct theologian. When he was preaching on the peninsula, he came to Bahama manor, in the neighborhood of Esquire Bassett, afterwards governor of Delaware, but now removed to his heavenly rest. One Sabbath day, Esq. Bassett had his church minister to dine with him, and while they were at table, his servant came in and whispered to Mrs. Bassett. The esquire asked, "What does Joe want?" Mrs. B. replied,

"He wants to go and hear a colored man preach." He turned to the clergyman, and said, "A colored man preach! Did you ever hear of a nigger's preaching? Let us go." So he told the man to bring up the carriage and they would go and hear Joe's preacher. When they came to the place, which was in the woods a few miles distant, Esquire Bassett rolled in a log near to the stump where the preacher stood, and they sat down to hear. The old gentleman stood up and took his text. Doubtless he was abashed at seeing all the masters in the neighborhood. But he preached his sermon. After he was through, Esquire Bassett took him by the hand and asked him, "Where were you educated?" "I have no education, sir." "Can you not read?" "No, sir, I know only one letter in the book, and that is O." "Well," said he, "I have been to colleges and seminaries, and if I were to be hung for it, I could not preach such a sermon as that." But this is not the whole. Conviction seized upon his soul, under the preaching of that sermon, and he became a Christian, and lived a faithful member of the Methodist Episcopal Church, and died in the full assurance of a glorious immortality. Now, bring me a white man, that don't know a letter in the book, but O, who can preach a systematic gospel sermon, and be pronounced by an intelligent congregation a correct theologian.

I found many people of color, who had obtained their freedom, and had purchased lots, and built cabins, where they had their pigs and chickens, and seemed to be comfortable and improving. I have seen the children of their former masters come to these people and ask for something to eat, and I have seen every thing of the best in the cabin provided for them. I asked one aged woman, "Sister Judah, who was that young lady I saw here?" "Ah," said she, "it was my old master's daughter; many a time I have been severely beaten for her sake; but, poor thing, she is very poor now, and has nothing but what her friends give her. I forgive her now, and look to God for my reward; I have no right to take vengeance, and I do the best I can for her when she comes here to get something good to eat." Here is the evidence. Shall such benevolence as this, when exhibited by those who have every reason to take vengeance, be passed by? Shall those who have such a spirit be kept in bondage?

HYMN.

BY BISHOP HEDER.

When Spring unlocks the flowers to paint the laughing soil;
When Summer's balmy showers refresh the mower's toil;
When Winter bids in frosty chains the fallow and the flood,
In God the earth rejoiceth still, and owns his Maker good.
The birds that wake the morning, and those that love the shade,
The winds that sweep the mountain, or lull the drowsy glade;
The sun that from his amber bower rejoiceth on his way,
The moon and stars, their Master's name in silent pomp display.

Shall man, the lord of nature, expectant of the sky,
Shall man alone unthankful, his little praise deny?
No, let the year forsake his course, the seasons cease to be,
Thee, Master, must we always love, and Saviour, honor thee.

The flowers of Spring may wither, the hope of Summer fade,
The Autumn droop in Winter, the birds forsake the shade;
The winds be lulled—the sun and moon forget their old decree,
But we in nature's latest hour, O Lord, will cling to thee.

THE MAN WHO READS NO PAPER.—There are some church members who read no religious paper. What is the consequence? They know little or nothing of the exertion of Christians in the cause of God; and because they are doing little themselves, but perhaps finding fault with all who are trying to do something, they conclude that religion is in a very languishing condition indeed. Their minister is a friend to some of the benevolent societies of the age—say the Temperance Society. He has read much on the subject, collected facts, and examined the matter in every point of view, and has deliberately come to the conclusion, that though many an unwarrantable and extravagant thing has been said by temperance men, yet they have already effected much good, and are laboring to bring all the friends of religion, order, and law, to take the right ground. The man who reads no paper, however, still thinks, as many of the best men in our churches once thought, that the temperance excitement is kept up by a few hot-headed enthusiasts, and will soon pass away. He thinks his minister stands nearly alone, is visionary, is not walking in the footsteps of the flock, but is about to make shipwreck of the orthodox faith. He therefore takes it into his head, that it is his duty to withstand his minister to the face, and have things brought back to their former happy state, when it was no uncommon thing for a church to have to deal with perhaps half a dozen of her members annually for taking a little too much; or if he fails in this, withdraw from the communion of saints.

In a discourse delivered a few Sabbaths since, at Dr. Channing's Church, by a clergyman of this city, after giving a highly wrought statement of the humble and mean circumstances of Christ's situation, when on earth, and suggesting that he may have had "an Asiatic complexion," the preacher added, that such were our prejudices, that should he now re-appear among us exactly as he was then—a poor Jew—with hands hardened by the use of the saw and axe, of the fishing line and net—with clothes torn and travel-stained, he would not be received into a church society—that we should exclude him from our drawing-rooms—that even if he should enter a church consecrated to his religion, a committee of the society might perhaps be appointed to eject him—and he might be asked a seat at his own communion table, he might be refused—that we should perhaps call him "a poor wretch," &c.—*Boston Courier.*

CHEERFULNESS.—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of this life is highly necessary; but if distress succeed, dejection and despair will not afford relief. The best thing to be done when trouble comes upon us, is not lamentation but action; not to sit and suffer, but rise and seek the remedy.

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In Press—Parley's Book of the United States; with a large number of engravings on wood, designed expressly for this work, and executed in the best style—and eight maps steel; designed as an Introduction to the First Book of History, by the same author.
[In addition to the above list, C. J. H. has constantly on hand a large supply of the different School Books published in the United States. Booksellers, School Committees, and Teachers, supplied on favorable terms. April 19.

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FOR ZION'S HERALD

THE DOCTRINE OF HO

NO. VIII.

Mr. Editor—Having in the foregoing briefly stated in what I believe Christians, and having adduced a number of Scripture to demonstrate my position several things connected with which seem to grow out of those I follow of course that when from all sin, we are saved from the pleasures and practices which so frequently happiness, circumscribe our usefulness in religious improvement such as pride, unbelief, covetousness, anger, envy, love of ease, intemperance, &c., &c., while any whole heart, soul, &c., while any fostered, knowingly, in the heart, which is daily seen in the life? tation would be highly paradoxical. amine the subject more fully, and have asserted be correct.

Let us look for a moment at the tendency of the first sin mentioned. Is it not the offspring of a will? it not one of the elements of corruption? it ever exist only in an unsanctified Christian have a holy heart, at it at the same time? Let Christians questions? But is it a fact that just as we put off the old man, destroy and restore the image of God to will be subdued? That he who progress in holiness, will have the that he who is saved from all sin, humble? To answer these questions, would be to admit the true doctrine who is free from sin, is free from to talk of a "perfectly holy Christian heart," is not only a perversion of highly preposterous, but replete with consequences.

If the above be correct, with which we look upon the conduct of profess to believe in their duty and saved from all sin? When we locate tation church, what do we at once among those who profess to be here we see that God-dishonoring sin, in dress, splendid equipage, costly The support of our literary and the holy ministry, the benevolent age, the highest interests of Zion of undying souls, are neglected consume the gifts of Providence tion of this unholy principle. The enough consumed on the altar Christian church, to carry forward enterprises in heathen countries extensive scale, and with far greater fact—to give the gospel a wider extensive influence among savages place the Bible in the hands of the destitute of it on the face of the it is retarding the progress of us opening the streams of corruption ing the mind to low and sensual ing our own souls.

Let us not then plead for a little to make us decent in our outward respectability in society. Seek for cation," the entire destruction of ness in the soul, and then our ad "modest apparel," and of "meek which in the sight of God is of worth the whole church be saved from to God, and devoted to the salvation the principle of love to God and diffused, and soon pride, which with stately steps and lofty looks rounding intelligences with contented from the world.

Southbridge, Mass., June 6.

FOR ZION'S HERALD.

SLAVES WITHOUT NATURAL Mr. Editor—It is a common error who, while they admit the doctrine the human race, and consequent the African to be a man, oppose the cipation; that Africans are with tion, or at least, they have it not in agree as those of other complexions in palliation of the guilt of those of man and wife, parents and children take place in slaveholding Now, if the slave be wanting in it is not the system which enslaves it? Would not the same system results in any other race of men? other reason than this, that it violates constitution—annihilates his nature tears asunder what the Creator de dissolved, to be the bond of the fam it not be universally abhorred?

Being a short time since, in co who had long resided in Virginia acquainted with the evils of slavery ry as to what he knew in relation question. He replied that he wa that the African was as susceptible tion, as any other race of men. In the following anecdote.

On one occasion, I had about ten order to get into one of the reg conveyance. Being at a planter's was ordered to prepare the carrying to the place desired. We had a few rods from the house, when a seen running after us, and passing